

THE
BANNER OF THE COVENANT.

For Christ's Crown and Covenant.

CONDUCTED BY THE SECRETARIES OF THE BOARD OF MISSIONS OF THE
REFORMED PRESBYTERIAN CHURCH.

NOVEMBER, 1849.

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Those who shall not have paid up their subscription for 1849, before the end of *December*, are hereby notified that we shall after that time *discontinue* sending them our publication. Our profits being devoted to the missionary cause, we cannot, in justice to that cause, suffer it to be burdened by those whose duty should prompt them to aid it, at least to the extent of an annual subscription to the "Banner."

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FOREIGN MISSIONS.

At the Annual Meeting of the Board of Missions held during the sitting of the last Synod, it was agreed to cancel the debts due from Presbyteries, with the understanding, that the quota to each Presbytery should hereafter be regularly paid. We trust, therefore, that those who have not yet remitted for the present year, (with which this arrangement commenced) will feel the importance of giving this subject immediate attention. Punctuality, prompt and energetic action are as necessary in spiritual as in secular affairs.

GEORGE H. STUART, Treasurer.

TESTIMONY AND BOOK OF DISCIPLINE.

This publication, by direction of General Synod, is now in press, and will shortly be ready for delivery. Those who have not yet sent in their orders would do well to attend to it at once, as the edition will be limited.

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MEETINGS OF THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS OF REFORMED PRESBYTERIAN CHURCH.

The stated meetings of the Executive Committee are held on the *first Monday of every month*. Domestic Missionaries are instructed to send in their reports in season for the meetings, in the months of January, April, July, and October, or at any of the other stated meetings if they think it necessary to report more frequently. It is hoped that this intimation will meet with due attention.

ENGRAVING OF THE LATE DR. M'LEOD.

A fine engraving of the late Rev. Dr. Alexander M'Leod is now published. As a likeness, it is admirable; and as a work of art, superior. The price is 75 cents a copy, and may be had by applying to Alexander M'Leod, 87 W. 20th Street, New York. For one dollar sent, it will be carefully transmitted by mail, and the postage paid, as ordered.

NOTICE.—Those congregations who did not forward their contributions for the Seminary last year, are respectfully notified of the action of Synod calling upon them to forward them immediately. The debt accumulated by this inattention is due to the Treasurer of Synod, who has advanced the money. It is hoped that those concerned will feel, and at once discharge their obligations. (See Minutes of Synod.)

POPERY IN THE UNITED STATES.

BY REV. JOHN N. M'LEOD, D. D., NEW YORK.

Price 5 cents each, or 30 copies for one Dollar.

Published by William S. Young, 173 Race Street, or 50 North Sixth Street, Philadelphia. Orders may be directed to the Publisher, as above.

Banner of the Covenant.

NOVEMBER, 1849.

Historical Sketches.

[For the Banner of the Covenant.]

THE HISTORY OF THE PRIMITIVE CHURCH IN IRELAND TILL THE ESTABLISHMENT OF POPERY.

Concluded from page 272.

The Christians in the Primitive Church in Ireland did not acknowledge the supremacy of the Pope of Rome; they knew no head of Zion but the Lord Jesus Christ. Hear how Columba sings in one of his beautiful odes, composed about the time of the founding of the monastery of Derry, and still preserved in the library of the Dublin University:

“Jesu! thy love creation sings,
Most upright, holy King of kings,
For ever blest shalt thou remain,
Ruling with truth thy wide domain.

“The Baptist who prepared thy way,
Ere he beheld the light of day,
Strengthen'd with grace from God on high,
Rejoic'd to know Thy day drew nigh.

“Though strength was gone, and nature fail'd,
God's aged priest by prayer prevail'd;
A Son was given—a prophet came,
The great Messiah to proclaim.”

On this very important point, the supremacy of the Pope of Rome, and the manner that it was received in Ireland, we quote from a letter of Columbanus to Pope Boniface. Columbanus writes thus: “For so long only shall power remain with you as right reason shall remain; for he is the unerring porter of the kingdom of heaven, who, by true knowledge, opens to the worthy, and shuts against the unworthy. If he act otherwise, he shall be able neither to open nor to shut. Since, then, these things be true, and are received as such, without any gainsaying, by all wise persons, (though it is known to all, and no one is ignorant in what sense our Saviour gave the keys to St. Peter,) and you, perchance, by this I know not what arrogance, claim to yourself above the rest, greater authority and power in divine matters, you should know that your power shall be less with the Lord, if you ever admit the thought of such a thing, for unity of faith in the whole world has made unity of power and prerogative.” Were further testimony necessary on this point, we might quote from Edgar's Variations of Popery, and par-

ticularly the manner that Dagan, the Irish Culdee pastor, treated the bishops of Rome; he not only refused to eat with them, but also to sleep under the same roof, treating them as excommunicated persons. "Dagan, an Irish Culdee bishop, or pastor, refused to eat, or sit in company, or abide under the same roof with the Romish bishops, or priests."

The doctrine of purgatory was not received in the Primitive Church in Ireland. In proof of this proposition, we shall quote from the writings of St. Patrick which are still extant. St. Patrick writes thus:—"There be three habitations under the power of Almighty God: the first, the lowermost, and the middle. The highest whereof is called the kingdom of God, or the kingdom of heaven; the lowermost is termed hell; the middle is named the present world, or the circuit of the earth. The extremes whereof are altogether contrary one to another: (for what fellowship can there be betwixt light and darkness, betwixt Christ and Belial?) but the middle hath some similitude with the extremes. For in this world there is a mixture of the bad and of the good together. Whereas in the kingdom of God there are none bad, but all good: but in hell there are none good, but all bad. And both these places are supplied out of the middle. For of the men of this world, some are lifted up to heaven, others are drawn down to hell. Namely, like are joined unto like, that is to say, good to good, and bad to bad: just men to just angels, wicked men to wicked angels, the servants of God to God, the servants of the Devil to the Devil. The blessed are called to the kingdom prepared for them from the beginning of the world: the cursed are driven into everlasting fire that is prepared for the Devil and his angels." We might bring a great many other proofs equally conclusive, but we consider this from St. Patrick sufficient to prove that the doctrine of purgatory was not known in the Primitive Church in Ireland.

Before leaving the doctrines of the Primitive Church in Ireland, we will notice their attachment to the Psalmody which God gave to his church. This forms a very remarkable feature in the Primitive Church in Ireland. No imitations of the songs of Zion were known among the Culdees, for they preferred the reality to the resemblance.

No one peculiarity of the Ancient Church in Ireland stands out with so much prominence as their attachment to the songs which God gave to the church. Whatever else the lava of time has buried, the Psalmody of the Culdees is still to be seen. In every life of St. Patrick which we get into our hands we see his attachment to the Psalms; and the same is true of the other distinguished men whose names shine through the clouds of time. The monastery at Bangor unceasingly chanted the praises of God in the Psalms; and Todd tells us the same of that at Derry, and of all the distinguished seminaries in Ireland. And the monastery at Iona, founded by Columba, concerning which Moore writes:

"Thou noblest college of the ancient earth,
Virtue and truth—religion's self shall die,
Ere thou canst perish from the chart of fame,
Or darkness shroud the halo of thy name;"

was distinguished for its attachment to the Psalms of David.

No one feature of the Culdees appeared sooner among their descendants at the Reformation than their attachment to the Psalms. We trace with pleasure this feature of their worship up to the present time. We

rejoice to know that Columba, the founder of the monastery at Iona, spent his last days on earth in copying out a psalter, and that Columbanus spent the best days of his life in preparing these songs of Zion for a more general circulation among the many churches which he had been instrumental in establishing.

The next thing demanding attention is the extent of the Primitive Church in Ireland. We do not think it necessary to delay on this point, because all historians are agreed that in the fifth century the religion of Jesus was spread all over the island. Todd, in his History of the Primitive Church in Ireland, shows that the Christian religion was embraced far sooner in the south than in the north; and, speaking of Columba, he says that he was born at Gartan, in the county Donegal, and that he established several monasteries in the north before he left Ireland to settle in Iona; therefore we conclude, that as Donegal is farthest north of any portion of Ireland, religion must have been universal all over the island before the close of the fifth century. The next thing which we notice in the Primitive Church in Ireland as worthy of attention, was its missionary character. This we have already in some measure anticipated in the many references which we have made to Columba and Columbanus. There is no telling of the blessed consequences of the mission of Columba to the western isles of Scotland. The beneficial results flowing from it may, in some measure, be traced in the history of Iona, which Moore calls the temple of the living God.

“Thou wert the temple of the living God,
And taught earth's millions at his shrine to bow;
From thee ran
That fire which lit creation in her youth,
That turn'd the wandering savage into man,
And showed him the omnipotence of truth.”

The monastery of Iona was for centuries the first seminary of learning in Europe. The number of other seminaries and schools of learning founded by Columba in Scotland was very great, besides many churches. The mission of Columbanus to France was also blessed in a very remarkable manner in spreading the truth of the gospel throughout France. The class of Irish preachers who left their own country as missionaries forms a large and respectable body of holy and disinterested men, who thought no sacrifice too great to be made on behalf of the kingdom of Christ. It was not the expectation of any temporal advantage that induced such men to endure the trials and dangers of a missionary life; but it was the simple desire of doing good, of advancing the interests of the church, of reclaiming the outcast, and bringing back the wandering. And there is nothing more honourable to the Primitive Church in Ireland than its missionary zeal. There is scarcely a country in the south and west of Europe where Irish missionaries did not preach the gospel and erect schools of learning. Dr. Lanigan asserts that prior to the time of John Scotus, the Irish had extended their missions even to Iceland, which they called Thule or Tyle. We might mention the names of several of these missionaries, did time permit. We shall only notice one or two of them. St. Kilian, born in the seventh century, was from childhood devoted to religion; after being properly qualified for preaching the gospel he crossed over from Ireland to Britain, and thence proceeded to Germany, and settled at Wurtyburgh. He was the instrument of converting Gozbert, the duke of Franconia, and many others of the same province. His preaching and death remind us of John the

Baptist. Reproving Gozbert for having married his brother's wife, which marriage took place before his conversion to Christianity, he says to the duke, "that the apostle James witnesseth that whosoever shall keep the whole law, and yet offend in one point, is guilty of all. Besides, that man is created anew in baptism, not in part, but altogether. That he may therefore become entirely a new creature, he ought to retain none of his former errors." Gozbert was much distressed at hearing this expostulation, and promised to put away his wife whenever he would return from an expedition on which he was about to set out. During his absence, this remonstrance reached the ears of Gilana, the duke's wife; and it filled her with such indignation and resentment, that she determined to have revenge. She hired some ruffians, who entered the church while Kilian and his companions were engaged in nocturnal prayers, and put them all to death.

The last thing which we notice concerning the Primitive Church in Ireland is its learning. The monasteries and seminaries of learning in Ireland were famed all over Europe, and foreign students came there in great numbers. In the sixth and seventh centuries the monasteries of Ireland excelled every other place in Europe for learning, except Iona. We shall notice a few facts which prove the great attention that was given to learning in the Primitive Church in Ireland. Clemens and Albinus went as missionaries to France in the time of Charlemagne. Day after day these two missionaries stood among the merchants; but, instead of exhibiting any thing for sale, they would cry, (if any desire wisdom, let him come to us and receive it, for we have it for sale.) At last their fame reached Charlemagne, who was always the patron of learned men. He sent for them, asked them many questions, and was pleased with their replies and sincerity. We have the testimony of Hallam, in his *Middle Ages*, in confirmation of this fact. Speaking of public schools in France, he says: "The establishment of public schools in France is owing to Charlemagne. He was compelled to invite strangers from countries where learning was not so thoroughly extinguished. Alcuin, of England, Clemens, of Ireland, Theodulf, of Germany, were the true Paladins who repaired to his court. With the help of these he revived a few sparks of diligence, and established schools in different cities of his empire; nor was he ashamed to be the disciple of that in his own place, under the care of Alcuin." *Middle Ages*, vol. iii.

A remarkable proof that attention was given to the acquisition of learning, may be found in the history of John Scotus, or Erigena, a native of Ireland, who flourished in the ninth century. John Scotus surpassed most of his contemporaries in acquaintance with the Greek language, and ranked as one of the principal philosophers of the age. Mr. Hallam has a high opinion of the genius of John Scotus. "I am not aware," he writes, "that there appeared more than two really considerable men in the republic of letters from the sixth to the middle of the eleventh century—John, surnamed Scotus, or Erigena, a native of Ireland; and Gerbert, who became Pope by the name of Sylvester II.: the first, endowed with a bold and acute metaphysical genius; the second, excellent, for the time in which he lived, in mathematical science and mechanical inventions." *Middle Ages*, vol. iii.

In conclusion, we will very briefly notice the decline of religion in the Primitive Church in Ireland. The declension from the simplicity and spirituality of the gospel early makes its appearance, as is clear to

every observing reader: e. g., their monastic institutions had too little spirituality about them, viz., there was too much resting on externals; for they interpreted the command, "Love not the world, neither the things that are in the world," too literally, and thought that great seclusion from the world was necessary. This tendency to rest on externals increased age after age. The frequent visits of the natives of the continent of Europe to Ireland, and the close connexion with England, operated very badly on the religion of Ireland in the seventh century; and the invasion of the Danes in the ninth tended very much to prepare the way for popery. During the ninth century the vultures of Rome, smelling some carrion in Ireland, began to come in considerable numbers, and fix their nests there. They gradually increased in that and the following century, till, in the beginning of the twelfth century, it swarmed with them. In this way the state of things was changed in Ireland, till, from being the island of saints, the Pharos of western Europe, it became filthy and polluted, and shrouded in the mists of Rome. In the twelfth century, Ireland was resting quietly on the bosom of the Delilah of popery; and we hear this harlot saying to the British Philistines, "Up, and on her;" and they bound her, and put out her eyes, and have led her around for nearly seven centuries, to make sport for them.

SKETCH OF SCOTTISH PRESBYTERIES.

The following article, which we extract from the Scottish Presbyterian, gives a concise view of the various branches into which the Presbyterian family, in Scotland, has been divided. It will show that the Reformed Presbyterian church justly claims direct lineage from the old Covenanters.

"In the reign of Charles II. there were two bodies of Scottish Presbyterians diametrically opposed to the Church of England, and to each other, called "Resolutionists" and "Remonstrants," and answering to "Hoadleyites" and "Romaineists" in England,—using the terms in their conventional sense. At the Revolution, these two bodies, for the most part, coalesced as "Establishmentarians," but some of the Remonstrants would admit of no settlement that did not embody the Solemn League and Covenant, whereupon they separated and called themselves "Reformed Presbyterians." Thus, at no period since the Revolution, have the Scottish Presbyterians been *one*. 1st. In 1690, there were,—1. Establishmentarians. 2. Reformed Presbyterians.—2d. In 1733, a dispute arose at Kinross about the placing of a preacher. In 1740, eight preachers were deposed by the General Assembly, and formed the first Secession, so that, in 1740, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Seceders.—3d. In 1747, a dispute arose on this point: on admission as a Burgher, an oath was to be taken, embodying the words, "I do profess the religion presently established in this realm." Some of the Seceders thought this a declaration against Romanism, others thought it in favour of the Establishment, and they parted as "Burghers" and "Antiburghers," so that in 1747, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Burghers. 4. Antiburghers.—4th. In 1755, a dispute arose at Jedburgh, similar to that at Kinross. Two

preachers were deposed, and formed the "Relief Presbytery," so that in 1755, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Burghers. 4. Antiburghers. 5. Relief Presbyterians.—5th. In 1806, some Burghers wished a declaration to be made in favour of the union of civil and ecclesiastical powers, others murmured and parted, as the "Associate Synod of Original Seceders," so that in 1806, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Burghers. 4. Antiburghers. 5. Relief Presbyterians. 6. Associate Synod of Original Seceders.—6th. In 1821, the Burghers' Oath became obsolete, and the Burghers and Antiburghers prepared to coalesce, but some Burghers parted off as the "Original Burghers' Associate Synod," thus, when six bodies were reduced to five, they at the same moment parted into six; and in 1821, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Relief Presbyterians. 4. Associate Synod of Original Seceders. 5. United Associate Synod. 6. Original Burghers' Associate Synod.—7th. In 1834, the *Romaineist* party in the General Assembly passed the veto act, which gave an absolute veto on the placing of a preacher, to the majority of male heads of families being communicants. This being declared illegal by the Court of Session and House of Lords; on the 18th May, 1843, and subsequent days, about 450 *Romaineist* preachers and elders left the Establishment, and formed the "Free Presbytery," so that in 1843, there were,—1. Establishmentarians. 2. Reformed Presbyterians. 3. Relief Presbyterians. 4. Associate Synod of Original Seceders. 5. United Associate Synod. 6. Original Burghers' Associate Synod; and 7. Free Presbyterian."—(*Inverness Courier*.)

The recent amalgamation of the Relief and United Associate Synods, reduces the above number to 6 separate Presbyterian bodies in Scotland. Other parties have expired, or are dying in the nursery.

[For the Banner of the Covenant.]

Sermons by the Old Covenanters.

No. VIII.

A SERMON PREACHED BY REV. DONALD CARGILL, SEPT. 1680.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was no place found for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of these things which were written in the books, according to their works."—REV. XX. 11, 12.

There are some who have a sight of the last judgment in vision; there are others who have it by faith; but the world shall have a sight of it at last in itself, and feel the effects of it. Then we shall not only be beholders, but we shall be a party. Every person shall be a party, and each party ought to be considering what will be their place and portion; whether the left hand of Christ shall be their place, and wrath their portion, or his right hand their place, and heaven and happiness their part and portion. But we shall only say this before we proceed to particulars—That there is not a more blessed and profitable sight upon earth than a sanctified sight of the last judgment. Its profitable-ness appears in this one thing, that it awakens and rouses the soul of a man when thinking upon it. What is it like then? It is like a fright to the body. They will sleep no more when once affrighted thoroughly

by the judgment of God. A sanctified sight of it awakens souls so that they never rest until it be thorough work with them. It is said of some that they never smiled after some faint views of it; this is the case of the thoroughly convinced sinner, at least till he is brought to rest in the Lord Jesus Christ.

But then there is something more in it than this; it not only awakens the soul, but leaves a carefulness in the soul to be ready against that judgment come, and against the time that that white throne shall appear or be erected. Ye know what is said of repentance, that it leaves sorrow and indignation for sin; so does the sight of this judgment. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Pet. iii. 11.

But that we may proceed—the thing that we have to speak concerning this last judgment is, concerning the preparation for it.

I. The parties to be judged, who are the dead; under which are comprehended those who shall be then alive, as "also Enoch and Elias."

II. The Judge, Jesus Christ, the Mediator, who hath the keys of hell and death, and is appointed Judge both of quick and dead, and is called God in the twelfth verse of this chapter.

I. "I saw the dead, small and great, stand before God." The parties here, then, are the dead. All men are considered as dead before this; for the Judge will not come until all men be passed through death, or at least undergo a change equivalent to it. Then the elect shall be changed in the twinkling of an eye, as we have it, 1 Cor. xv. And yet it may be as sharp and painful as a lingering death. The thing is evident, that they must all be dead, and after that the judgment. The holy God hath decreed death, and then judgment to follow, because,

1. If there had not been sin in the world, there had not been death and judgment. There would have been no need or occasion for a sentence to have been given out against any. Now when we remember death and judgment, we should remember sin too, which procured these. He that remembers his sins most, will be best prepared for death and judgment, for it is impossible for a man to have a right view of death and judgment, and yet not be looking for something to evade the strength and power of them. Neither is there any other thing that will do it, but the all-sufficiency of the Mediator Christ Jesus. But as to the parties to be judged, "I saw the dead, small and great, stand before God." A fair sight, indeed; there was never such a noble and great assembly since the world began, and never will be afterwards to all eternity. Why, heaven, earth, and hell, will all meet together. The Lord with all His great and mighty hosts of angels will meet there; the devil and all his angels will be brought forth there; the sea will give up its dead, and there will not be one individual missing. The same cause that brings one, is an evident and relevant cause to bring all, and that is judgment, for all have been sinners before God, and it must be seen or evidenced how they have been freed from sin. It must be a public judgment, for if it were only private, it might be accounted a private murdering or condemning of persons. And so this shall be the greatest sight and assembly that shall be together through all eternity.

2. As there is a cause for one convening, so for all to convene before God. The same power that brings one can, nay will, bring up all, for

a greater or lesser number is all one unto Omnipotent power. The cause then being one, the power one, therefore all must appear, and the end must be one, namely, that they may receive their sentence; while as many particular persons as there are, so many particular sentences shall be given out for them before God.

3. It is the dead, small and great. It may be asked, why says He this? Is it in regard of the great and the mean men? No, we think not, for death hath taken away that difference. Death levels all, and their dust is mixed together in the grave, so that in their rising again there shall be no difference but in respect of their sanctity, for death shall once make all equal; if there is a difference after that, it is grace merely that makes it. By small and great, then, may be meant the old, those at the greatest age or stature, and those infants or young ones that have not attained unto their perfection of stature; in a word, all that ever breathed or had life; none are exempt, but all shall appear before God.

There are two objections that may arise here:—

(1.) If infants be signified here, why should they be judged? they have no actual sin.

(2.) If they rise, will they rise infants again? In answer to these, *First*, All infants are included under one of the covenants, either the covenant of works or that of grace. If under works, then they have the breach of that covenant to answer for; they have Adam's sin to answer for as being the serpentine brood, or offspring of a transgressor, and so have a corrupted nature in them. So that the Lord will say, "Where is the rest or remains of that perfect soul created in man at the beginning?" In a word, the Lord will find infants under Adam's transgression, if not sanctified by Christ; for, says the apostle, "All died in Adam," and, "if through the offence of one, many be dead." 1 Cor. xv. 22: Rom. v. 15.

Again: If under the covenant of grace, then He will deal with them as believers who have Christ's righteousness and holiness to stand between them and wrath. It is true, the Lord's way of dealing is a mystery; but it is as true that they are sanctified as well as those who are sanctified by faith and knowledge; for without holiness, we are assured, none shall see the kingdom of God. Heb. xii. 14.

Secondly: For the second objection, will they rise infants again? The schoolmen will have it, that all shall be raised about the age of thirty years, that being the prime of man's strength, and about the age of Christ when he suffered. But as this seems groundless, so it seems to derogate from the mystery of the resurrection; (1 Cor. xv.) for though the same body be raised, yet it will be another kind of body than ever formerly it was at any age. But this we may say, that the elect shall be perfect in whatever condition they die, for all "that is imperfect shall be done away." Their persons, stature, judgment, and knowledge, shall all be perfected. We may add this one word, that an infant of days will then be as much for the glory of God as any man of his full strength. We are sure they shall be capable of enjoying the fulness of felicity. The soul shall then be filled with felicity, and the condition of the body shall be glorious. "I saw the dead, small and great." We are persuaded that those whom the Lord's goodness could not bring from their wickedness to Him for mercy on earth, His power shall bring unto Him at the last judgment.

II. We have the Judge. "I saw them stand before God." The very first sight of Him begets a terror in them, and, as it were, a hell in their consciences. We see the judge here, and though not a word is spoken of Him in the eleventh verse, but of a great white throne, yet all who see Him here, say it is God, the Mediator, Christ Jesus, God in our nature. All this assembly shall see Him, and then they shall acknowledge Him to be God, and every one according to their condition shall begin either to tremble or to rejoice. Fear shall seize the hypocrite, the unregenerate, and unbeliever. The believer shall then rejoice. Why? He hath God who sits upon the throne for his friend. So then the believer may expect mercy; but all unbelievers have nothing to look for but pure and unmixed justice. Now he sees them all brought in and standing before God. He sees the godly standing there also; but they shall soon be despatched. "Come, ye blessed of my Father, inherit the kingdom prepared for you." Then shall they be set down as assessors in the judgment with God, and shall give their assent to the condemnation of the wicked. The father shall vote the condemnation of his own child, and the husband the condemnation of the wife, and shall say, "Thou art righteous, O Lord, because thou hast judged thus."

Now, another part of this procedure is, the consulting of the law with regard to what is found to be due to every one of them. O it shall be a terrible sentence that shall be past upon mercy! Although to many others it shall be a glorious day, so that they never saw the like; for some never saw or enjoyed perfect holiness and felicity until then. Now the law takes place; "The books were opened, and another book was opened;" not as if Jesus Christ were literally so to proceed, for He needs neither books nor witnesses; for His own remembrance and your consciences (the recorder) shall witness for Him.

But to show forth the power and justice of God, the judgment shall be as particular and accurate as if all were registered before Him. But it may be asked, what books are these that they shall judge by?

1. There is one book that must not be wanting, and that is the Bible, or word of God. "The word that I have spoken, the same shall judge him in the last day." John xii. 48. As soon as conscience sees this, it says, "If God be judge with thee, O Bible,"—heaven's acts of parliament, (so to speak,) "then I am gone." You know what the apostle says, "When God shall judge the secrets of men by Jesus Christ, according to my gospel." Rom. ii. 16. Not that we shall need this Bible in heaven, for the Spirit of God says, "There is no temple there;" for all there are complete, illuminated, divine. This, then, shall be the last sight man shall have of the Bible, or word of God, lying before the throne, and, according to it, God shall judge all, both "small and great." And what does this intimate unto us? It says, read the word of God, and improve it, for as it approves of, or casts and condemns you now, so by it ye shall either be condemned or approved of at the last and great day. There shall be no sleeping unto you there, (nor to me either,) when standing before the tribunal of God.

2. There is a book upon man's part—the consciences. "Their consciences also bearing witness in the mean while, their thoughts accusing, or else excusing one another."

3. There is a third book in the judge's hand, which, so to say, may

be called the register of His remembrance, which He brings from heaven with Him; and God will say unto every one of you, "Look now unto your own conscience, and see if it does not agree unto my register." Wo unto them who must stand before God until they must answer for all their wicked and flagitious deeds! Ye must not go down yet; ye must answer for all your wickedness and rebellion against God, idolatry, swearing, Sabbath-breaking, drunkenness, lying, stealing, false-witness, unfaithfulness to friends and relations, with others that will be almost innumerable. We shall say this word, that there is one book in the judge's hand, and another in conscience's; and conscience shall read as fast and as long as God reads unto you; there will be no denying or gainsaying. Then, O rebellious souls, you shall not escape. Then this book shall miss none of you, nay, not so much as the least straying thought you may have. O this will be a sore and searching book! and yet there remains another.

4. A fourth or last book, and a comfortable one too, and who is there? Who but the believer is there? It is a white roll called the "book of life;" "And none shall enter there but those who are written in the Lamb's book of life." There are none there but the names of such as shall be saved.

Now to conclude: ye who are in earnest with God, plead that He may let you see your names written in this "book of life," even before ye go hence and be no more. Many are now earnest and solicitous to know if their names be in the woful commissions to take and apprehend you. But O that it were in the hearts of men to be in earnest to know if their names be in the "book of life," and that they might see their names written there! O sirs, take care what you give God now to write! Alas, alas, alas, you give Him many ill deeds to mark against you! But O that he had this to write, that you had unfeignedly repented of them all!

Practical Essays.

WHY SO LOATH TO DIE?—I find within me a strange reluctance to die, and I perceive in others indications of a similar unwillingness. Indeed it is rare to meet with one who does not participate in this general and great aversion to dying. Now I do not wonder that some are unwilling to die. Nature revolts at death. It is the object of her strongest antipathy. It is not strange, therefore, that mere natural men should be averse to it.

Some have nothing to die for. How can it be expected that they should be willing to die. They have nothing beyond the grave to go to. Their possessions all lie on this side of the grave. They have their portion in this life; their good things here. Do you wonder they are reluctant to leave them? To such, to die, is loss. Death is not theirs, as it is the Christian's; but on the other hand, they are death's. Jesus is not precious to them. How should they be "willing rather to be absent from the body, and to be present with the Lord?" What Paul esteemed "far better" than life, dying in order to be with Christ, has no claim for them whatever.

But that the spiritual man, the disciple and friend of Jesus, the child and heir of God, should be so strongly averse to death, deserves to be considered strange. We might indeed expect that there should remain some of the reluctance of nature to death, even in the subjects of grace, for Christianity does not destroy nature; but that this reluctance should be so strong, and often so predominant, that grace should not create a desire for death stronger than nature's aversion to it, is what surprises us.

I am sure it ought not to be as it is. Certainly every Christian ought to be able

to say with Paul, "Having a desire to depart and be with Christ, which is far better." However averse to being "unclothed," he should yet be willing to be "clothed upon, that mortality might be swallowed up of life."

Life required an exercise of patience in the saints of old, which seems to have no existence now. Job says, "All the days of my appointed time will I wait, till my change come." Then Christian submission was exercised in living. Now to be resigned to death is the desideratum. Grace had then made its subjects willing to live. Now it has to make them willing to die.

How shall we account for this reluctance? What if nature in us be strong, is not grace still stronger? Has it subdued our friends, calmed our agitations, allayed our fears, and can it not master this one aversion? Have we made experiment of what grace can do with the fear of death?

Is it because of the pain of dying that we shrink from it? But how know we that to die is so very painful? In half the cases of death, at least, it does not appear to be so. How many sicknesses we are subject to, whose progress is attended with far more pain! How many surgical operations, which men readily submit to, are beyond all doubt productive of more suffering!

Is this world so bright and beautiful that we are loath to leave it on that account? But is not heaven fairer and brighter far! Here there is night; but there none. Here deformity alternates with beauty; but there all is loveliness. Here the alloy prevails; there, there is no mixture, all is pure.

Can it be possible that earth has charms and attractions equal to those of heaven: this earth, which the curse has lighted on, comparable in point of beauty and loveliness to that of heaven, where God manifests himself, and which Jesus has gone to prepare as the fit habitation and eternal home of his redeemed? Is it conceivable? Even the saints who lived under the old dispensation, esteemed the heavenly a better country.

Is it the separation which death makes, that renders us so averse to die? True it separates, but it unites also. It takes us, I know, from many we love. Leave we a family behind? But do we not go to one larger, more harmonious, happier? Are we parted from friends by death? And are we not joined to friends by the same? If we lose a father, do we not find a better father; and if we leave a dear brother, do we not go to one who "is not ashamed to call us brethren?"

More than half of some families have gone already to heaven. Why should we be so much more desirous of continuing with the part on earth, than of going to the portion in heaven? Do those you part from need your care and services more than those to whom you go? But is it not safe going, and leaving them in charge of God? Is it he now who cares for them and watches over them, and defends them? And will he not do it when you are dead and gone? Ah, the parent clings to life, and looks imploringly on death, when he thinks of his loved little ones! What will become of them he asks? What would become of them now, if they had only you to care over them? It is not your eye that keeps watch over them; nor your arm that is put underneath and round about them: nor your hand from whose opening palm their wants are supplied.

It is God's. And when he does by you now, cannot he do without you? Cannot he find other agents and instruments when you are laid aside? Does he not say of the widow and fatherless children, "Leave them to me?" And will he not be faithful to the trust which he solicits?

Do not children desire to see the face of their father? And are not we children of God? After so many years of daily converse and communion with him, and after receiving so many tokens of his parental regard, should you not be willing to go now and see him face to face, whose unseen hand has led, sustained and supplied you hitherto? Is it natural in us not to be willing to go to God? We readily go to those we love.

Has home no charm? What man is he to whom it has not a charm? Who has been long absent from it, and does not languish with desire to reach it? But where is home, thy father's home? It is not here. It is beyond the flood. Earth is not home. Dying is going home. We must die to reach our father's house. And yet we are reluctant to die.

Do you dread the way? Do you tremble at the thought of the valley of the shadow of death—what, when you are sure of such company as that of Jesus? Will you fear with him at your side? Do you talk of the cold arms of death? Think rather of the warm embrace of Jesus. Does he not say he will come for you? "If I go, I will come again and receive you unto myself." Angels may minister to


the saints on common occasions, but when a Christian dies, Jesus himself attends. But death has a sting. You mean he had one. To those who believe in Jesus, no sting of death remains.

Fear you the consequence of dying—does the thought of the presence into which you are to go appal you? But you have often been into that presence in prayer; you have appeared already before God on his mercy seat, and then you have wished the veil away. Why then so unwilling that death should withdraw it; were you not gladdened by those transient glimpses of his glory which you saw—and dread you now the full and fixed gaze of his glory—have you not often sighed for those brighter views, and those nearer and clearer discoveries which death will afford you?

Surely it cannot be the judgment you fear. What, when you are “accepted in the Beloved!” If accepted in yourself, you should not fear. How much less when accepted in him! If God would honour your own righteousness, had you a righteousness of your own, will he not much more honour Christ’s righteousness, now become yours—what if you cannot answer for yourself, cannot he answer for you!

But who is the judge—is it not Jesus your advocate—will your advocate condemn you—are you afraid to meet your Saviour? He that summons you to judgment, is the same that said, “Come unto me, and I will give you rest.” Would you live always? I know you would not. But you would live longer, perhaps you say, for the sake of being useful to others. But who knows that you may not be more useful in heaven—who can say but your death can do more good than your life? Besides, if God can dispense with your services, should you not be willing to have them arrested?

Do you not desire to be freed from all sin? But know you not that only he “that is dead is freed from sin?” If you cannot be perfectly holy until you die, ought you to be so unwilling to die? Is your desire of perfect holiness sincere, while you are so averse to the condition?—NEVINS.

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OBJECTIONS TO FAMILY WORSHIP ANSWERED.—It would be more honest for people, frankly to own that they have no heart for it, and that this is the real cause of their neglecting it, and not any valid objections they have against it; but since they will torture their invention to discover some pleas to excuse themselves, we must answer them.

First Objection. “I have no time, and my secular business would suffer by family religion.”

Were you formed for this world only, there would be some force in the objection; but how strange does such an objection sound from the heir of an eternity! What is your time given to you for? Is it not principally that you may prepare for eternity? And have you no time for the greatest business of your life? Why do you not plead, too, that you have no time for your daily meals? Is food more necessary for your body than religion for your soul? May you not redeem sufficient time for family worship from idle conversation, or even from your sleep? May you not order your family worship so as that your domestics may attend upon it, either before they go to their work, or when they come to their meals?

Second objection. “I have not ability to pray.”

Did you ever hear a beggar, however ignorant, make this objection? A sense of his necessities is an unfailling fountain of his eloquence. Further, how strange does this objection sound from you! What! have you enjoyed preaching, Bibles, and good books so long, and yet do not know what to ask God? Again, is neglecting prayer the way to qualify you to perform it?

Third Objection. “I am ashamed.”

But is this shame well grounded? Are sinners ashamed to serve their master? A little practice will easily free you from all this difficulty.

Fourth objection. “But alas! I know not how to begin it.”

Here, indeed, the difficulty lies; but why will you not own that you were hitherto mistaken, and that you would rather reform, than persist obstinately in the omission of an evident duty?

Fifth objection. “But my family will not join in it.”

How do you know? Have you tried? Are you not master of your own family? Exert that authority in this, which you claim in other cases.

Sixth objection. “But I shall be ridiculed and laughed at.”

Are you more afraid of a laugh or a jeer than the displeasure of God? Would you rather please men than him?

Therefore, let God have an altar in your dwelling, and then let morning and evening prayers and praises be presented, till you are called to worship him in his temple above, when your prayers and praises shall be swallowed up in everlasting praise.

THE DEATH OF SALADIN.—In the midnight of the eleventh century, there arose a Mohammedan Prince in Egypt, by the name of Saladin. Ascending to the throne of the ancient Pharaohs, and guiding the Moslem armies, he rolled back the tide of European invasion with which the crusades were inundating the Holy Land. His legislative genius constituted him the glory of his own country, while his military exploits inspired Christendom with the terror of his name. The wealth of the Orient was in his lap, the fate of millions hung upon his lips, and one half the world was at his disposal.

At last, death, the common conqueror of us all, came to smite the crown from the brow, and to dash the sceptre from the hand of this mighty monarch. As he lay upon his dying bed, looking back upon the visions of his earthly glory fast flitting away, and looking forth into the impenetrable obscurity of the future, his soul was overwhelmed with those emotions which must, under such circumstances, agitate the bosom of every thinking being. For a long time, his unbroken silence indicated the deep absorption of his thoughts by the new subjects which now engrossed his spirit. At last, arousing himself from his reverie, with that firm voice which ever was accustomed to be obeyed, he said: "Prepare and bring to me my winding-sheet."

It was immediately done as he commanded, and the winding-sheet was unfolded before him. The dying Sultan gazed upon it long and silently, and then added:

"Bring the banner around which my chosen guards have rallied in so many victories."

The banner was immediately presented at the royal couch, and all, in silence, awaited the further directions of the monarch. He paused a moment, and then said:

"Remove those silken folds, and attach to the staff, in their stead, this winding-sheet."

It was done with the despatch with which the directions of the Sultan were ever obeyed. The dim eye of the dying monarch gazed upon the mournful emblem of mortality, as it hung upon the staff, around which he had so often rallied his legions on the field of blood, and he added:

"Let the crier, accompanied by the musicians in a funeral dirge, pass through all the streets of Damascus, and at every corner wave this banner, and proclaim: *This is all that remains to the mighty Saladin!*"

There was then seen such a procession as the imperial city never witnessed before. Gathered in front of the portals of the palace were the musicians, the criers, with the strange hanner, and the military escort, doing homage to the memorial of his death. Silence pervaded the thronged city as the wailings of the dirge floated mournfully through its long streets. The crowds, in silent awe, gathered at the corners. Suddenly the dirge dies away, and all is still. The hearts of the multitude almost cease to beat as the cold white sheet, soon to enshroud their monarch's limbs, is waved before them. Not a sound disturbs the silent city, as the clear-voiced criers exclaim: "This is all that remains to the mighty Saladin!" Again the soul-moving strains of the requiem vibrate through the air, and the procession moves along its melancholy way. Not a sound of mirth was heard as that day's sun went down, and tears were extorted from many eyes all unused to weep. As the stars came out in the sky, the spirit of the mighty monarch took its flight to the throne of judgment, and the winding-sheet enshrouded his limbs, still in death. Seven hundred years have since rolled away, and what now remains to the great monarch of the East? Not even a handful of dust can tell us where was his sepulchre.

Are you young, are you rich, are you powerful? How soon will you point to your winding-sheet, and say, This is all that now to me remains? Are you be-reaved, world-weary, broken-hearted? How soon *may* you be able to say, This winding-sheet is all that remains to me of every conflict and of every sorrow.—*Amer. Messenger.*

Laura Bridgman.—Laura Bridgman is a blind girl, who lives at Boston, in America. Poor little girl—quite blind! She has never seen the beautiful sun, nor the sea nor any thing in the world. How then does she know any thing about it? Did her kind mother tell her about it all? No,—for the girl is deaf, she cannot hear a sound. No word has ever reached her ear. And as she is blind and deaf, she is dumb too,—deaf, dumb, and blind! and her sense of smell is so imperfect that the sweet scent of flowers gives her no pleasure. Poor Laura Bridgman! did ever any one receive fewer gifts from God than she! And yet the one sense that she has left her as the sense of feeling, was a precious gift, and that sense was exercised and trained, and she was taught to read from a wooden alphabet, representing from pictures of things in the raised wood, which she has felt at her fingers' ends and understood just as you would understand coloured pictures when you saw them. Thus Laura Bridgman, though deaf, dumb, and blind, was not left to grow up as one of the lower animals, without feeling, or understanding, or thought. She had a soul within her, and that soul was educated, and she comprehended that it was God who made her, and that he loved her, and took care of her, and made her happy, and her heart loved God, and she was happy in him.

Now, amongst other things that she learned a little time ago by the aid of these wooden pictures, was this: that the poor Irish children were starving; she learned the history of their extreme misery—how they wandered about crying for bread, and at last, weary and heart-broken, lay down to die. The sightless eyes of the blind girl were filled with tears for the Irish children. But what could she do to help them? Perhaps some of my young readers, with all their gifts and abilities, with their clear-sighted eyes, and their quick-hearing ears, and their little talkative tongues, never stop to ask, "What can I do for such children?" Perhaps they were asked to help them, and they said, "I cannot do any thing." Did Laura Bridgman—blind, deaf, and dumb Laura Bridgman—say she could not do any thing? No, she said, "I can do something, and I will do it." And she sat down to work, and day after day, and night after night, she plied the needle, and at last she had finished a beautiful piece of embroidery, which was sold to the merchants, and the money that was paid for it procured a *barrel of flour*, and the barrel of flour was sent to the starving Irish, as Laura Bridgman's offering to their poverty and woe.

Dear children, how much better off are you than the poor blind girl? How many talents have you received from God? Are you using your five talents as well as she used her solitary one? Never—never turn away from the distress that calls upon you for help. When you are tempted to say idly and carelessly, "I can do nothing," think of Laura Bridgman and her barrel of flour.—*Lond. Miss. Repos.*

THE COPYING ELECTRO-TELEGRAPH.—The specification of the invention by means of which a letter written in London may be copied verbatim *et literatim* in Liverpool discloses the means by which this is to be accomplished. Wonderful as it seems, to have the power to produce a *fac simile of writing* instantaneously at any distance, the mode of operation is extremely simple. The writing materials consist of tin foil, varnish, and a quill pen. The letter thus written is applied to a cylinder: a metal style or point presses on the writing as the cylinder revolves; and the point being attached to a screw, it moves gradually along from one end of the cylinder to the other. The thread of the screw is sufficiently fine for the point to traverse six or seven times over each line of writing before it passes by the revolution of the cylinder to the next. The point is connected with one pole of a voltaic battery, and the cylinder is connected with the other pole, so that the electric current may pass from the former to the latter; but as varnish is a non-conductor of electricity, the circuit is interrupted whenever the point presses on the varnish writing. The distant telegraphic instrument is an exact counterpart of the one that transmits; but, in place of the tin foil, paper moistened with a solution, readily decomposed by electricity, is applied to the cylinder. Thus the electric current transmitted through the ordinary telegraphic wires, is made to pass from the metal points to the cylinders of the two instruments, through the interposed moistened paper on one, and through the tin foil on the other. When the metal point of the transmitting instrument is pressing on the bare tin foil, the electric circuit is completed through the paper on the distant cylinder, and by the decomposition of the solution a mark is made: when the point is pressing on the varnish, the circuit is interrupted, and the marking ceases. In this manner, the point of the transmitting instrument, by passing several times over each line in different points from the top to the bottom, produces an exact copy of the forms of the letters, the writing appearing pale-coloured on a dark blue ground, consisting of numerous lines made spirally round the cylinder.

It is essential to the correct working of the instrument that they should rotate exactly together, and this Mr. Bakewell has accomplished by the regulating power of electro-magnets brought into action at regular intervals by means of a pendulum. By means of a guide line, the operator at the copying-station can tell with accuracy whether his instrument is moving faster or slower than the other, and thus regulate the pendulum. Cylinders six feet in diameter may be regulated to revolve thirty times in a minute, and produce distinct copies of writing. The rate of copying gives 400 letters per minute with a single wire, and with two wires and two points that number would be doubled. The copying-telegraph affords peculiar facilities for establishing a system of telegraphic transmissions and deliveries in all towns every half hour. If this plan could be arranged at a moderate cost, tin foil and varnish would have their compartments in all writing desks, and we should become so habituated to rapid communications that a letter by post would appear as tardy as we now consider a parcel sent by stage wagon.—*London Spectator.*

Miscellaneous.

[For the Banner of the Covenant.]

LETTERS ON THE SUSTENTATION, MISSIONARY, AND OTHER MOVEMENTS
OF THE EASTERN REFORMED PRESBYTERIAN SYNOD, IRELAND.

No. III.

Dear Sir:

“Brevity is the soul of wit.” Short letters are more likely to be read. I therefore limited my remarks in my last monthly epistle to three points, namely, Sabbath Schools, congregational Bible classes, and the Temperance reformation, as auxiliary to the sustentation and missionary movements of our Irish brethren. I will confine myself at present to the two latter.

I omit a particular consideration of *special prayer meetings* in each congregation for the prosperity of religion in the church, and the spread of Christianity throughout the world, not because I believe these to be of minor importance, (for I regard the success which has hitherto attended the proceedings of our Irish brethren as mainly owing to the measure of Divine influence which has been obtained in answer to prayer,) but, lest my letter might be too long, and to furnish myself more space for describing the *missionary* and *sustentation* movements of the church. These are the principal parts of the church’s machinery. The object of the former is the *extension* of the gospel chiefly in Ireland itself; that of the latter the *support* of the gospel ministry in the church.

The reasons why our Irish brethren have not undertaken any foreign missionary enterprise, are not limited to the maxim, that “charity begins at home,” nor do they consist in any want of interest in the evangelization of the Heathen; for they have had, during the past year, public collections in their congregations, in aid of your foreign mission, and I have no doubt they will continue to furnish such an annual testimony of their good will towards their American brethren, and the enterprise in which they have so nobly and successfully embarked in India. But their reasons may be found in the limited resources of the Church, and in the extensive field presented in Ireland itself for missionary labour. He would not be a wise agriculturist who, with small capital, would expend all that capital in reclaiming a moory mountainous outskirt of his farm, while he neglected the improvement of his fertile home-fields, which are the source of his income, and the proper cultivation of which would enable him ultimately to *bring in* the more barren districts.

You are aware that the division of the Reformed Presbyterian

Church, painful but necessary, like the subsequent separation of the Free church from the Scottish establishment by the celebrated *disruption*, left with the Eastern Presbytery only *five* ministers.— There are now *eight* ministers and *ten* congregations, constituting two presbyteries under one Synod. *Five* of these ten congregations being small and weak, were regarded as missionary stations, and from the missionary fund preachers were supported in them. These preachers, generally probationers, were expected, during the periods of service at each station appointed by presbytery, to be engaged in missionary work, both on Sabbath and week-days, with the design, not only of conferring additional benefit on the people of the stations, but of preparing themselves, when they should become settled pastors, for prosecuting the duties of their office with more zeal and greater success. Previous to this arrangement, nothing more was looked for from probationers than to preach on Sabbath at such places. I have no doubt the present plan will be attended with still more salutary results than have yet taken place; for such a course, well and wisely carried out, must tell upon the future usefulness of ministers and the consequent prosperity of the church. Already three of the above stations have become settled congregations, which, but for the aid from the missionary fund, might have still been without pastors.

The *sustentation* and missionary movements are thus intimately connected, and it is right and natural, that they should be so, both having one common end in view, the progress of Christ's own cause committed into the hands of his people. The organization for both is co-extensive with the Church. Each congregation has its missionary and sustentation Committees, Treasurers, Secretaries, and Collectors, who are all supplied by the general committee with collecting cards, and other account books, very appropriately and neatly got up by the general Secretary, and the agents for both are employed as tract distributors, not only within but without the pale of the Church.— They have both their regular quarterly meetings held on the same day and at the same place. These meetings are looked forward to with much interest. They are generally rendered edifying by appropriate addresses delivered by the pastor, elders, and young men, and sometimes by deputations from other parts of the Church, and not unfrequently are they enlivened with a cup of tea. I have myself been present at such meetings, in all the congregations, and can recall many things worthy of narration, did space permit. I have frequently been delighted with the intelligence, grasp of thought, knowledge of scripture, zeal and energy, characteristic of the speeches delivered by the young men, and with the deep interest manifested by all present in the success of the church's movements.

The *General Committee* consists of delegates chosen and commissioned by each congregation. It meets twice a year, once at the end of the financial year, which was on the 1st of November, but has been, from considerations of convenience, changed to the 1st of May, to wind up accounts, prepare the report, and make arrangements for future operations. It meets again with the Synod in July, when the report is read, corrected, and afterwards published, having thus been sanctioned by Synodical authority. This general committee has the management, and disposal of both the missionary and sustentation funds. It has two Treasurers, and ought to have two Secretaries, one for each of the two principal schemes of the Church, but hitherto a common

secretary has answered all purposes. That Secretary is Mr. Hugh Small of Ballymoney. Although a young man, he is well known in Ireland, to many in Britain, and not a few in this country, for his zeal, activity, and liberality, in every good cause, and distinguished by energy of character, and talents consecrated to the glory of his Divine Master and the best interests of society, and withal, so unostentatious that I am prevented from speaking of him as my subject demands, lest the perusal of this letter might offend his feelings. His liberal and enlightened coadjutors in the committee are worthy of all praise. To Mr. Small the church is under *special* obligations.

A *Sub-committee*, chosen out of the General Committee, meets upon such occasions of emergency, as may appear to the secretary who is convener, to justify him in summoning them together.

Such is an outline of the plans adopted by our Irish brethren—the machinery of the Church's movements; and if I were asked to account for the success of its workings, I would require in the first place to mention the blessing of the glorious and exalted Head of the church,—and not to omit the adoption of an important scriptural principle, which excludes every thing like compulsion from the support of the gospel—and leaves it to conscience, enlightened by God's word—nor should I pass by the nearer approximation, in their movements, to the plan of the primitive church in the Apostolic age, in the establishment of a *common fund* for ministerial support, by which a general feeling, a common interest, has spread among pastors and people, and by its diffusion has prompted each to seek the good of all. But least of all, should I forget the enlisting of the *intelligence, sympathies, and activities of the church's youth*, in the cause of their Redeemer. Here is a source of incalculable strength to the church, of which she has been too slow to avail herself. When a leader of the Wesleyan Connexion was asked why that body outstripped all others in church extension, his reply was, “We *all* work, and are *always* working.” And the same may be said of our Irish brethren. They are all working; if there be any who are a drag upon the machinery, its workings must put *them* too into more active motion. The design is to have every one in his own place, *doing what he can*, and especially *all* the young persons, male and female, working in their Master's vineyard, and not merely hearers of the *word*, but *doers* of the *work*, that they may be blessed in the deed. Nor have their efforts yet reached their utmost success; for as religious intelligence and practical godliness increase, so will zeal, activity and liberality, which are only so many branches of practical godliness; and if the Spirit of life continue to be earnestly sought, he will be poured out, not only to quicken the dead, but to give greater development of vitality to the sleepy and inactive. Outward reformation of character follows a change of heart, and a church's external prosperity flows from her internal advances in holiness. Every child of God by faith in Christ realizing his interest in the Saviour, will feel a deeper interest in his cause, and a church composed of such members must develop collectively, the character of its individual constituents. Hoping that these statements may lead many readers to put the question at a throne of grace, “Lord, what wilt thou have me *to do*?” and that they will be guided to a correct answer, I remain, dear brother, yours in Christ,

JOHN NEVIN.

Williamsburgh, Long Island, September 12th, 1849.

THE VOLUNTARY PRINCIPLE.—The assertion that religion needs the support of the State in order to its success, has often been satisfactorily refuted. Facts show that the voluntary principle is abundantly able to meet all the exigencies of the case. The history of the Free Church movement in Scotland will furnish another evidence of this.

“With alacrity which does honour to the Free Church, the financial condition of the body is always lucidly and elaborately submitted at the first or second Diet of the Court. The statement presented is a noble testimony to the power of the Voluntary Principle when rightly worked. Just look at this analysis of the elaborate returns. There was collected, during the financial year just ended,

For Home Missions,	-	-	-	-	£5,320
For Education, -	-	-	-	-	15,198
For the New College, -	-	-	-	-	4,189
For the Foreign Mission, -	-	-	-	-	11,065
For Colonial Mission, -	-	-	-	-	4,007
For the Jews do., -	-	-	-	-	948
For Building-fund, -	-	-	-	-	4,130
For the Canton de Vaud,	-	-	-	-	2,587
					£47,443

which, with other smaller sums, makes a grand total of £49,214: being an increase on the returns of last year of nearly £400.

By an analysis of the returns for “Schemes of the Church,” of a similar character, while the Freemen were in bondage, we find that they collected, in—

1834 - - - -	£3,554	1839 - - - -	£14,353
1835 - - - -	5,128	1840 - - - -	16,156
1836 - - - -	7,941	1841 - - - -	17,588
1837 - - - -	10,070	1842 - - - -	20,191
1838 - - - -	13,800		
Total in nine years of bondage,			£108,771

Since the disruption, there has been collected for the same purpose, by the Free Church alone—

1843-4 - - - -	£23,874	1846-7 - - - -	£43,327
1844-5 - - - -	35,526	1847-8 - - - -	47,568
1845-6 - - - -	43,327	1848-9 - - - -	49,214
Total in six years of freedom,			£242,819

THE PEW-RENT SYSTEM.

To the Editors of the Banner of the Covenant :

SIRS,—The extension of Christ’s kingdom in the world is a subject so dear to the heart of every Christian, that every thing connected with it becomes important; and in relation to it the system of organization adopted for supplying the Lord’s treasury, demands serious consideration. In common with many other members of our church, I have long felt that the system at present in use among us is liable to very serious objections; and was therefore glad to see from the letters of Mr. Stewart, of Chicago, and of Mr. Nevin, that the subject had attracted the attention of some, who might be able to show us a more excellent way.

While the Reformed Presbyterian Church can bear to be compared with any other in the land, for Christian liberality, yet, as she professes to have a more scriptural form of worship and government than other churches, I could wish that she may be able to give an answer to the question, “What do ye *more* than others?” by the steady, earnest, self-denying zeal of her members, in spreading the gospel over our own land, and sending it to other nations. I am well aware that where love to Jesus does not exist, zeal for his cause need not be ex-

pected; but I also know, and the letters of Mr. Nevin have confirmed the opinion, that where a right spirit exists, its efficiency may be very much increased by an improved organization. The members of our churches have shown that they possess a proper spirit, but the system in use among us has not been adapted to draw out their energies into vigorous action.

I have not been able to find any directions in Scripture for supporting gospel ordinances by *Pew Rents*, (unless James ii. 2, be supposed to refer to it,) and I have been equally unsuccessful in discovering from the history of our church the time when, or the synod by whom, it was introduced. I have been told by some of the fathers of our church, that it was not generally prevalent in Scotland or Ireland seventy years ago. As it has neither scripture, nor any very ancient usage in its favour, I feel myself the more at liberty to request that you will allow me to state my objections to it in your columns.

It is not in accordance with those principles laid down in the word of God, as our guide in the exercise of Christian benevolence. See 1 Cor. xvi. 2, 2 Cor. viii. throughout, and 1 Cor. ix. 9. The amount that each member of the church ought to give is "as the Lord hath prospered him." We fix it at a stated sum, without any reference to prosperity or adversity.

The conscience of the individual should judge of the amount, and "every one, according as he hath purposed in his heart, should so give." We dethrone conscience, and lodge its power in a committee. The Spirit of God commands that it be attended to weekly. We put it off for three or six months.

The Lord hath commanded, that "they who preach the gospel, should live of the gospel." We make their support mainly dependent on the attractiveness of the house in which it is preached.

The directions contained in scripture are founded on the supposition that those to whom they are addressed "know the grace of our Lord Jesus Christ," are "sanctified in Christ Jesus and called to be saints," who will perform them "with a willing mind, not grudgingly or of necessity." We calculate on a very different spirit in the members of our churches, and adapt our measures to the low selfishness of worldly men. I very much fear, sirs, that we have made void the word of God by our tradition. Permit me to ask, what have been the fruits of this system? How have its tendencies developed themselves? Can it lay in a claim of utility, or show service done to the church? Has it encouraged piety, enlarged the sympathies of Christians, and encouraged the youth of systematic and self-denying benevolence among us? Has it rendered the performance of this duty pleasant to the youth of our churches, engaged them early in it, and accustomed them to its frequent and cheerful performance?

From nine years' experience as a member of committee, I am free to say, that such are not the results of the system; that its tendency has been in another direction, and that the encouraging manifestations of Christian feeling in our church have not been aided by it, but have burst through its chilling restraints. I am convinced that the practice of fixing the rent of a pew at a certain sum, has practically operated as a law restricting the contribution of that sum; and that the assessment of this sum by a committee has made it to be viewed as a tax, and in many instances caused it to be paid grudgingly, and of necessi-

ty. It is to be feared that in many instances, the poor brother, hardly earning enough to support his large family, and assessed for the rent of a pew, has had his feelings needlessly wounded by having a sum forgiven as a matter of charity, which the Lord of the house never required he should pay; while the rich man, with no family to provide for, has had his conscience lulled by the pleasing delusion that he was fulfilling his duty, by paying a few dollars for his sitting.

The long interval which elapses from one quarter to the next, or from one half year to another, has a tendency to cause the claim of Christ to be forgotten, and when brought to mind, not very warmly received; while the custom of expecting only heads of families to meet it, has had the effect of allowing hundreds of the younger members of our churches to grow up to maturity, in the belief that they were not under obligation to honour God with the first fruits of their increase. This, sirs, is a crying evil. Think you, if we only attended to public worship quarterly, or social prayer twice a year, or the Sabbath once in three months, that we would love these ordinances? Or, suppose we never permitted the young disciples to join in public worship, until they were of age, or that they never worshipped God in the family, until they had family altars of their own, would the house of God be thronged with joyful worshippers, or the sound of praise be heard in many dwellings of the righteous? If any good reason can be given why they should not obey the plain injunction that is addressed to "every one of you, and to him that is taught in the word," I have yet to learn it. I conceive we are bound to acknowledge the church membership of the baptized children of our church, admit them to all the privileges they can profitably enjoy, and require from them the performance of every duty they are competent to discharge; and trusting that the Lord will pour his Spirit on our seed, and his blessing on our offspring, and cause them to surname themselves by the name of Israel, we should early accustom them to every part of his service.

I feel deeply on this subject, sirs, and therefore I feel called upon to speak plainly, believing that a thorough exposure of any evil, is a good step towards its reformation, and I hope that such an examination of this matter will come from the pen of some person better able to do justice to it. Let the members of our church investigate the subject, and bring the light of scripture-truth to bear on it; especially, it is to be desired, that those who have for so long a time filled the wearisome, expensive, and often thankless offices of trustees and treasurers in our churches, should give the whole body the benefit of those views and opinions which experience has given them, and that there should be a free, open, brotherly discussion of the financial relations of our churches. Let the ambassadors of Jesus declare the law of the house, and let every member of the church, young and old, prayerfully and seriously consider the matter, and our church will soon not only abound in faith and utterance, and in knowledge, but in this grace of enlightened, consistent, and steady liberality also.

If more important matter do not prevent, I would beg the insertion of a few remarks in your next number, on the evils flowing from the isolated position of our churches, in financial matters, from

A LAYMAN.

Domestic Missions.

TENNESSEE.

The following account of the congregations in Tennessee connected with our church, will show the necessity which there is for a constant and suitable supply of the ordinances, in that region of our country. From the position which our church sustains in regard to slave-holding, it is particularly desirable that these congregations, the only ones we now have in the Southern States, should be most kindly and carefully cherished.

We have two old and well organized vacancies in this State, eligibly situated, though not very accessible. The "Bethel" congregation is located in Blount county, East Tennessee, twelve miles south-west of Marysville, on the road to Morgantown. It numbers between 30 and 40 members, all of whom are ardently and intelligently attached to the principles of the Reformed Presbyterian Church, and determined to maintain their connexion with her whether they are caressed or neglected.

The Presbyterians and Seceders are the most numerous body in the neighbourhood; they both have organized congregations and settled pastors, but are considerably scattered; neither are in a flourishing condition. I have no manner of hesitation in saying that a Reformed Presbyterian Congregation, with a settled pastor, would soon eclipse them both in prosperity and importance. The surrounding country is filled with a population of Presbyterian origin, and would furnish a rich field for missionary labour. There is no slavery of any consequence in this part of the State, as the soil is not adapted for slave labour. I can see no reason why your Board should not make an effort to send the gospel to these faithful people and this promising field. I preached there six Sabbath days with great satisfaction, to audiences numbering from three to five hundred, who yielded patient and devout attention during all the services.

The "Hephzibah" congregation is situated in Lincoln county, Middle Tennessee, about six miles west of Fayetteville. Formerly this was one of the strongest Western Churches, but owing to adverse circumstances, it is now only a shadow of its former self, numbering, like its sister, only thirty or forty communicants.

Many years ago some of its members, despairing of enjoying the gospel here, migrated north of the Ohio, and sought the ordinances in more favoured localities; their example was followed by others, until the most of the congregation was transplanted into the free States. Fragments of it are to be found in almost every vacancy and settled congregation in our connexion in the west.

Owing to this migratory disposition, which still manifests itself, and to the fact that they are hemmed in on all sides by slavery, their prospects may not seem so flattering. This was my opinion for some time, but on mature deliberation and a full view of all the circumstances, I feel confident of success, should the Board make the effort. The Associate Reformed Church has some congregations in the neighbourhood, but she in the south is an abettor of slavery, while, strange to say, multitudes in her communion are hostile to it; she has a vacancy in

our immediate neighbourhood, mainly composed of anti-slavery men. From these we would receive every encouragement; besides these we have Presbyterians of every shade. Here I preached seven Sabbaths to very large and attentive audiences, and spent the time of my appointment with great pleasure and satisfaction. So far from being treated with disrespect by the slave-holders in the vicinity, as I had been led to expect, I received every attention at their hands. They gave me their countenance in the house of prayer, and received my visits with great cordiality; they respect our principles and our people. In fine, though the people composing these congregations are few in number, I have reason to think they are rich in the possession of those graces which adorn the Christian. Notwithstanding the neglect with which they have been treated, they still maintain their standing—still attend fellowship meetings—still maintain the worship of God in their families—still exhibit lives and conversations becoming the gospel. Shall we give the ordinances to those who desire it not, and refuse it to those who anxiously long for it? I hope not. . .

Foreign Missions.

JOURNEY UP THE GANGES.

(Continued from page 316.)

The fire that had been kindled, spread like a prairie-fire in America, till it consumed the whole jungle—perhaps a mile in extent. On Friday, the 9th, we had rather a different kind. It was a great Hindoo holiday in honour of “Krishna.” It was the day on which the swinging festival you have heard Mr. Campbell describe, occurs; an occasion on which all sorts of enormities are practised, generally terminating in scenes not fit to be named. The morning at the place where we lay, was ushered in by a most barbarous scene. We lay nearly opposite a Rajah’s residence, and a constant tumult of beating of drums, &c., was kept up all night. At day-break a victim was brought to the bank of the Ganges, and his head was severed from his body; his Mother receiving it into her hands and bathing it in the water—making all sorts of lamentation over it. Whether this was a victim offered to the Deity of the day, or a criminal whose punishment was reserved to this particular time, I cannot say. It may have been both, as we ascertained it was a man given by the Rajah. This was not of course on the English side; it was on the Oude shore. Mr. C. supposes that the victim was offered, owing to an eclipse of the moon that occurred that night. About 9 P. M., we came opposite a village; the inhabitants of which were engaged in celebrating the holiday. I can give you no better idea of the appearance they presented when we came close to them, than a crowd of North American Indians, during the “war-dance,” only not so wild in their movements. Their drums were beaten furiously, and a great number of fanatics crowded around the music, crossing their arms, &c. Mr. C.’s boat was some distance ahead, as usual; when he came opposite, the mob showed some disposition to make an attack upon his boat. He addressed them in a decisive manner, warning them of the consequences of an attack; so they abandoned him, to await my approach. I was inside when the alarm was given, and when I came out, I found that a band of men had swum across, and seized a boat before us, going in company, and another swarm

was making directly for us. We were on the company's side of the river, and I at first ignorant of their intentions, ordered my men to prepare for resistance. A little explanation showed that they only wished to *extort a present* from me, as it was their holiday ; which, if I should give, they would allow my boat to proceed ; otherwise, I must remain their prisoner for the day, to witness their ceremonies. At first, I was very unwilling to treat with *thieves*, but there was no alternative ; they had seized our rope, and were quickly dragging us to the Oude shore, where stood almost the entire inhabitants of the village, armed with clubs, spears, and swords. Accordingly, I entered into treaty, and for a Rupee, procured my own freedom, and that of the other three boats in company. We now proceeded on our way, till opposite another village, when the same scene was re-enacted. This time Mr. C's. boat, as well as mine, was seized. The agents in this instance were women, called, "*Natches*," or those who dance before the processions on those occasions. At the instigation of the men, they seized our ropes. Then the men, emboldened by the audacity of the women, seized also, and soon brought us close to the bank. We now determined that we should give no more money, and that, should they go to extremities, we would do our best in the circumstances. Our party numbered about fifty men ; but only about one half could be depended upon. They were nearly equally divided between Hindoo and Mussulmans ; the former of whom would gladly have joined on the occasion. Mr. Campbell addressed the crowd and told them that we would give them nothing, that if they were determined to rob us, we would resist to the last ; and, moreover, that we would now send a note to the Magistrate at Futhepore, about eight miles distant, and bring a party of the Company's soldiers to our release. This address had the desired effect. They began to fear the consequences of a visit from the English soldiers, and after some hesitation, they gave us permission to proceed. We had altogether a rather exciting day. Providence, however, delivered us from violence. On this day the Hindoos are capable of committing any enormity. Fear is the only principle by which they are prevented from outrage. What I have just related, I suppose is rather unusual. One reason of the boldness of the natives in these parts at present is, that nearly all the British stations below, have been deserted on account of the war in the North, and many entertain the hope that the Sikhs will prove victorious in the present war, and that the English shall, in consequence, be expelled the country. We hear, however, that the English have, in a recent battle, completely crushed the Sikhs' insurrection.

We intend to bring the transactions of the past week before the authorities. Of course, we expect no redress, but would like to caution others against similar occurrences. Another reason why at this time we were more liable to annoyance is, that the river is very low. It is said that it has not been seen so low for fifty years. In some places it is with difficulty we get over. This makes it easy for the natives to cross and re-cross. Were it the rainy season, there would be no possibility of men swimming across. Owing to this cause, also, we shall be obliged to quit our boats at Firthypur ; nearly two hundred miles below our destination, and proceed overland. We will thus be enabled to reach Saharanpur about the end of this month. We have now been eighty-four days on the river, having always stopped on Sabbath, and a few days at the several stations. Our passage up has been almost unprecedented for quickness at this season.

We had letters yesterday from Bro. Caldwell. All is well at the station. He has been kindly making some preparations for our arrival, which will make us all comfortable. He has furnished a house and compound adjoining the mansion premises for us. This will be a great favour, as we shall immediately be under cover in our own houses. The hot winds will be almost upon us, ere we reach home. These bring in their train, severe fevers. I trust we shall be home before they set in, and thus have our health protected. We have hitherto been marvellously taken care of. How unworthy we are of such special Providence!

We had the pleasure of receiving your kind letter before leaving Calcutta. One from Mr. Stuart, at Manghyr, and one from Mr. Duun, at Allahabad; we have written Mr. S., and will reply to Mr. D. soon. I had also two letters from my Father, one from my Brother, and one from Mr. Darragh.

You will kindly remember me to Dr. Wylie, and the family. I have often been in the spirit with him and the students in his library. How I should love to enjoy still longer his instructions. I intend writing him personally, when I reach home. Say to the students that I trust they will not forget their old companion, although far from them. If any of them should ever join us here, we shall be glad, and my prayer to God is, that many more may be raised up to come here, and that our churches will be able to send them. Let me know how many students have been in attendance during the winter.

I was glad to see from the numbers of the Banner received, that matters were flourishing among you, and from Mr. S's letter, the results of the meeting of Synod. Let us all pray for the peace and prosperity of our Israel. May harmony for ever reign.

Are the monthly concerts still well attended? We always think of you at these times, and carry your concerns before God. I know we are remembered by you. "Pray that we may be faithful unto death; that we may receive a crown of life."

I hope all our ministers will write us, and wait no ceremony. We are interested in all your movements. The overland mail has arrived, but we have yet received no letters. They have likely gone to Saharanpur and will meet us at Futtyghur. We anticipate good news from you all. Since we left America, we have been literally starved for news. We have seen nothing later from America, than our own departure, in genuine type. We see some garbled extracts from American papers in the English papers here, but these are worse than nothing, as they are generally either *selected* or *forged*, with the design of bringing America and her institutions into disrepute. What strange infatuation seems to pervade English minds in reference to America. They can see nothing good in her, but every thing horrible.

This lack of the current news and literature of the day, is one reason why Missionaries are unable to keep progress with the age. I hope you will endeavour to keep us supplied with something to let us know what you are doing in the West. We learn that the Pope has been banished from Rome. I trust he will never return to it. Of this I learn there is no hope at present. He may likely return, and it may be with greater power than ever. I am glad that inroads are thus made upon his power. He must soon resign his usurped authority. The "King of Kings" and "Lord of Lords" must depose the "Prince of the world" and all his dependencies, and take to himself his great power and reign.

“That His kingdom may come, and His will be done on earth as it is in Heaven,” is the prayer of faith which must ascend from His people, till Heathenism, Mahomedanism, Popery, Prelacy, and every anti-christian establishment shall crumble to pieces. For the accomplishment of His promises let us all pray and labour.

Your Brother in Christ,

JOHN S. WOODSIDE.

EXTRACT OF A LETTER FROM REV. J. WOODSIDE.

The following letter presents something which, so far as we have learned, is a *novelty in missions*, an *application of the heathen themselves for Christian books*, and a *contribution from themselves to purchase them*. We regard this as a most significant and encouraging circumstance; and, in connexion with the statements made by Mr. Campbell, in the succeeding letter, as giving reason to hope that times of refreshing from the presence of the LORD are not far distant. Such an application as this will certainly be responded to in all parts of our church; and a sum sufficient to procure all that is necessary, we feel confident, will be contributed. Who will refuse to help those who are thus desirous to obtain knowledge, and so willing to help themselves?

Saharanpur, July 12th, 1849.

REVEREND AND DEAR SIR,—I should have sent you the remainder of my long letter by this mail, but I thought you had got enough for one month. I will finish it for the next. I write the present note in execution of a commission intrusted to me by the boys of the English school.

At present, as in past times, we are without any thing like a circulating *library* for those heathen youth who are receiving English instruction in our school.* You will readily agree with me that all the knowledge acquired from the elementary books used in school is of little avail in giving enlarged views of things, without collateral reading. Indeed, all that a school can pretend to do is to *prepare* boys for the acquisition of knowledge by their own future industry.

Speaking to the boys under my care a few days ago about the importance of a thorough investigation of every subject presented to their notice, and in order to this the necessity of reading those books that treat of such subjects, I was met by the objection, “*We have no books to read;*” a most serious objection in the way of improvement.

I immediately suggested the propriety of their endeavouring to procure a *library of their own*.

After some little deliberation they agreed to raise a subscription for this purpose, and appointed a committee of two to carry out their plan. In a very short time every one in the school had subscribed and paid, with the exception of four only. Two of these were too poor to pay; one was *too miserly*; and one is the son of a Brahmin, who will not give his son any money even to buy his school books. The Brahmins know well that a library is a thing of all others most opposed to their

* The mission library is reserved for the use of the missionaries and the *native Christians* who are or who may be with us.

system of *abominable tyranny* over the poor Hindoos, and tends to subvert their whole system of religion. Their policy is to keep the people in ignorance. I am happy to say, however, that the other boys in the school raised a collection among themselves, and paid the Brahmin's subscription.

The one who will not pay is a man whose hair is becoming gray with age. He is wealthy, and attends our school, for the purpose, I suppose, of enabling him to get a better situation in life, that he may increase his wealth. Indeed, this is the object they all have in view in coming to us for instruction; but we hope some of them may yet look higher.

The amount of the subscription raised is forty rupees, or twenty dollars. This I pay into our mission treasury here, and authorize you to take from the mission funds at home the same amount, (twenty dollars,) and convert it into books for our proposed library. I know you will take a pleasure in executing this little commission, and therefore I make no ceremony about asking you. The number of boys at present in this department is thirty. This is distinct from the orphan institution under brother Caldwell, the number of boys in which is at present nine. These are not yet taught the English language.

We have the prospect of a large increase in the English school, and under the most favourable circumstances. I will mention a few symptoms, which will show you that former labour in this place has not been allowed to perish. First, native prejudice is greatly abated. At first, when Mr. Campbell came here they would not enter a *house* with him. When the school was re-opened by Mr. Rudolph here, a number of the boys left the school because he introduced the Bible among them, although it had been in the school before. When I was appointed to this department I saw at once the necessity of taking advantage of a more favourable state of feeling, and endeavouring to impress their minds with the idea that we were doing *them a favour* by coming here to teach them, and disabuse them of the feeling that they were conferring a *great favour* upon us by coming to our school. Accordingly, after the first month, I made a rule that I should only admit scholars on the *first* of the *month*. This works extremely well. Applicants during the month are always punctual on the day of admission. I also expunge the names of those who are irregular in attendance at the end of the month. This has secured almost unparalleled punctuality. It is rare that one is absent, and never without permission, or on account of sickness. At the very beginning, too, I introduced the Scriptures; so that now many of them have committed several chapters in the Gospel of Matthew, and others also some chapters at the beginning of Genesis. My custom is to open the school by prayer; before which I read two or three verses of Scripture, which the boys immediately repeat after me from memory, and vie with each other who will be first to make the trial. They all stand up in prayer, a thing which they would never do before. All these little items, in the estimation of people in Christian lands of little avail, go to make out for us a strong ground for encouragement that we will yet have success. Every inch of prejudice removed is an inch in advance on the road to improvement. When once a little gap is broken through, the besiegers take confidence, and some more is levelled.

In the second place, I think this effort to procure a library is en-

couraging. I take it as a "token of good" which will yet be accomplished here. It is really a *great effort*, (pardon the use of the term.) You must not measure it by *American notions of liberality*. That will not be a good standard of comparison. You must *try* to fancy the extreme *moral* and *intellectual* degradation of this heathen people, and endeavour to remember that it is impossible to extract money from the coffers of the Hindoos, except for immediate necessities, marriages, or offerings to their gods. I have not heard of any effort of the kind more encouraging than this. It is the first *voluntary* effort made to obtain our books in this place; I say *voluntary*, for it is the product of their own wills. No force or other inducements were held out but the simple advantages to be derived.

Another thing which is likely to increase a desire for English literature at this place is, that the seat of the Indian government will be soon fixed in some of these north-western cities, and the native youth will be anxious to obtain situations under government. You must excuse this tediousness in coming to a conclusion, but I wish to let you see clearly our position here.

I have not yet done. I know very well that twenty dollars will buy very few books in America; but you must recollect it is the money of heathen boys; and I think it should be considered in your country, on this account, a little *above par*. I have not the least objection either, if some of our good friends at home, both old and young, should increase the produce it is likely to bring us, either by donations in money or books. Would not some of my former young schoolfellows in Eleventh street, or my scholars in Kensington, or our friends in your city, or in New York, or elsewhere, like to send some interesting books to the heathen boys of India? *I am sure they would*. Would you kindly ask them? And if any of your older friends, out of their well-stocked libraries, will spare us some little works, we shall be very grateful. But, you may ask, what kind of books will suit? I answer, of various kinds. Religious, moral, scientific, intellectual, and historical, and all those of a simple character. I should like particularly those books on science which show the harmonious co-operation of Divine Providence with the laws of nature. I leave the choice of the books entirely to you. The family library would be a fine thing for us. Peter Parley's tales would be excellent, and others of this description; Chambers' Miscellany, or Information, or his Philosophical Course of Education, would suit us well. The quantity you send us will, of course, depend upon the liberality of those who may wish to help us in this effort. Some of Sears' works would be very interesting. We will write by the next mail; and if any particular books strike us as necessary, we will suggest them. I should like you to embrace the very earliest opportunity of sending them. The boys will anxiously await their arrival. If no missionary is coming with whom they could be sent, perhaps some captain would take them in charge; and our agent, Mr. Meik, in Calcutta, will forward them. But if a missionary, or other private person were coming, by placing them in his care, they would incur less risk.

P. S.—Mr. Campbell desires me to say that you have only to send the books to Mr. Lowrie, and he will forward them by the first ship. Be sure also to give an invoice of the books, not a particular one, but

just state that books to a certain amount, for a school at such a place, are in the box, and it will not be opened in Calcutta.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission House, Saharanpur, July 12, 1849.

MY DEAR BROTHER STUART,—

We have had another interesting meeting of Presbytery at which the three young men, as well as the old catechists, delivered discourses exhibiting improvement in theology. These performances, manifesting, as they did, sound and scriptural knowledge, were all sustained. They were afterwards examined on the book of Genesis throughout, and new subjects appointed to be delivered three months hence. On last Sabbath we had a very interesting communion season. There sat down to the table of natives, mission families, East Indians, &c., eighteen in all. Small as this number may appear in the eyes of large congregations at home, it afforded encouragement to us as the first fruits of an abundant harvest, and I doubt not the Saviour himself was present in our midst to bless the little band of his fellows in the midst of the heathen. Theodore has been ordained to the eldership in our little congregation, and he officiated on the occasion. The burden of the English preaching has, for the most part, been put on Mr. Woodside since his arrival, and his discourses are very interesting and attract a number of respectable hearers. Last Sabbath the Judge of the higher court, the Doctor, the Veterinary Surgeon, the lower Judge, and several other Europeans were present. Brother Caldwell and I preach in Hindustani every Sabbath, one in the city church and the other in the church Bungalow on the premises. Last Sabbath morning I was deeply interested by what took place. The people listened with the greatest attention, and at the close of the service a large crowd remained to converse calmly on the subject of religion and seemed anxious to hear more of the way of salvation. After a long and friendly talk we parted with mutual good wishes. I do not know that I was ever more delighted during my residence in India, and I came home rejoicing and praying that the Lord would cause his own truth to take effect in the hearts of these people, and show the heathen his power to save. There is a very marked difference of late in the respectful conduct of the people, and their willingness to hear the gospel of Christ. During the last few months there has been a remarkable work of grace going on in the orphan schools at Fathagarh. When we passed the station in March all seemed dead and discouraging, so much so indeed, that the brethren were much disheartened. Shortly after a number became anxious about their salvation. The feeling spread, and the brethren have since been engaged almost constantly with the instruction of inquirers, and preaching to those who gladly received the word. Sabbath week 28 new members were added to the church! A number more are in a hopeful state, and under instruction for membership. This is, I trust, the beginning of better days. O, that the Lord would pour out his Spirit upon us also. Pray much for us, dear brother, and get others to join you. . . .

Your affectionate brother, .

J. R. CAMPBELL.

LETTER FROM JOHN N. M'LEOD, NORTHERN INDIA.

It was stated in our last number that several letters had been received from the native converts at Saharanpur. The following is one of these, and is given precisely as written. We are happy to learn that the writer of it gives satisfaction to the missionaries, and we hope he will prove worthy of the name with which he is honoured.

Saharanpur, June 22, 1849.

Reverend and Dear Sir,—I am very glad to state before you my circumstances from the beginning of my coming under your kind protection and care till this time. I was taken up as an orphan in the city of Agra, by Rev'd. J. Moar, who was then acting as a superintendent in that district, and my parents being dead by the famine in that place, I was sent by him to Saharanpur, along with the other boys, to the Rev'd. J. R. Campbell, who accepted us with great liberality, and taught me to read, and above all I was taught to know the way of salvation, revealed in the blessed word of God.

I was taught to read English, Urdu, Persian, and a little Hindee. For all these efforts that were made for us by Rev'd. J. R. Campbell, I am very grateful to him; for his kind attention in supporting me in the time of distress and poverty, and in making me acquainted with Christianity.

And to you also I feel myself greatly obliged, and am grateful for all the liberal contributions which you have so kindly sent out for my support.

I think you have been informed that in the year 1848 I made a public profession of my faith in the Saviour, and after a due examination I was baptized by the Rev'd. J. Caldwell in the same year.

I am glad also to inform you about my marriage. I was married to a girl from the female asylum at Lodiana, and we were joined by the Rev'd. L. Janvier, at that station, at the annual meeting in 1847, and are from that period to this at our own station at Saharanpur.

By the kind Providence of God, Rev'd. J. R. Campbell, having arrived at the station in good health and prosperity, with the Rev'd. J. Woodside and their families all safe, he delivered us your nice and valuable presents, which you in your favour sent out for us from your far distant country, namely, a good valuable lever watch and a companion to the Holy Scriptures, &c. For these presents please receive my warmest thanks. I feel myself utterly unworthy of these things. This is a very kind token of your love and affection, and I hope these presents will cause me to labour much for the cause of Christ and his religion, in making known the way of salvation to our fellow inhabitants, who are still sitting in darkness and in the shadow of death.

And now we are employed in the following manner: In the morning at six I attend the English school and stay there till ten o'clock, and from this time to five o'clock I spend in preparing a lesson in Theology, and at five o'clock I go to town to speak about the Saviour.

We are happy to state that the people of this country are somewhat more inclined to hear us than they used to be in former times, and it seems that the Lord is working with the influences of His Holy Spirit to turn the eyes of these people to look to Christ as their Saviour.

For our edification in the knowledge of the Lord we have Hindus-

tani service on Tuesday evening, and a Bible class on Saturday evening, and public worship, on Sabbath morning, and English meeting on each Thursday evening and Sabbath afternoon. These services I find very interesting to myself, and I beg you to pray for me when you draw near to the mercy seat of God, that His grace may be bestowed upon me, that I may be enabled to discharge my duties faithfully and cheerfully, in making known the unsearchable riches of Christ to these, my poor fellow creatures, who are still in the gall of bitterness and bonds of iniquity, and that at last I may have an entrance into that blissful mansion which Jesus has gone to prepare for his people, where we shall see each other face to face and never be separated, but will sing the song of the Lamb slain from the foundation of the world for his chosen people.

I close this with asking you to give my Christian regards to all those who love the Lord Jesus Christ. May the Lord ever excite you to do more and more for these benighted Hindus and Mussulmen, and the day soon draw nigh when all the nations shall worship the one true and living God.

I am, sir, yours, most respectfully,

JOHN N. McLEOD.

The American Board of Missions.—The annual meeting of this board was held a few weeks since at Pittsfield, Mass. It appears from the annual report, that there are 25 missions under the care of the board, and 103 stations. The whole number of labourers sent out from this country is 407, divided as follows:—Ordained missionaries, 103; licentiates, 5; physicians, not ordained, 7; other male assistants, 26; females, 210. The whole number of native assistants is 130, making a total of 537 labourers. There are 12 printing establishments, which printed last year 36,061,118 pages; and from the beginning 752,542,318 pages. Number of churches, 87, and of communicants, 25,325, of which 1925 have been added during the last year. They have 7 seminaries, containing 349 pupils; 24 other boarding schools, 726 pupils; 305 free schools, containing 9,355 pupils—making 336 schools and seminaries, 10,430 pupils. Their financial condition appears from the report to have improved since last year, when it was in debt some \$60,000. About \$50,000 has been subscribed during the year towards the liquidation of this debt, which, together with \$240,000 contributed towards its ordinary expenses, gives them \$300,000 as the whole amount of their annual receipts. There still remains, however, a deficiency of \$30,000, which must be made up as it was last year, or the board will be compelled to curtail somewhat the expenses of its operations. It was mentioned as a lamentable fact, that only eight new missionaries had offered, where thirty-eight were imperatively needed.

Editorial.

SIGNS OF MOURNING.

Our readers may observe the signs of mourning in the pages of our present number, and to many of them the cause may be known before this reaches them. Our hand hesitates to write the painful words—Dr. Black is dead. Our venerated and beloved father has been removed from the scene of earthly usefulness, and, as we have the best reason to believe, has entered into the rest that remaineth for the people of God. To all who knew him, for all such loved him and respected him, this is indeed sad intelligence. His departure is a great loss to the whole community, but for our own church it is especially deplorable. His clearness of discrimination, his pureness of heart, his pleasantness of disposition, and the confidence reposed in him by every one acquainted with him, made his influence very great and salutary. His labours have been abundant and his sun has set in brightness. He was spared to us far beyond the ordinary average of human life, and it would indeed be wrong to complain that he has been called to enter into the joys of his LORD. His dying moments were serene and unclouded, and he departed in the full hope of a blessed immortality. May the Lord sanctify his death, as he has so abundantly blessed his life. In our next number we will publish some particulars in regard to his last hours, and a short memoir of his life.

A LIBRARY FOR THE MISSION SCHOOL AT SAHARANPUR, N. I.

By a letter published in our present number, from our much esteemed brother Woodside, who has entered with characteristic promptness and energy on his missionary duties, it will be seen that the pupils in the school at Saharanpur have collected about TWENTY DOLLARS, to procure a library for the use of the institution. We regard this as a most interesting event, as it shows that the desire of knowledge has been excited in their minds, and that feelings of independence and liberality have been developed. So far as we are aware, this is the first instance of the kind in any foreign missionary station, and it causes most pleasing anticipations of rapidly approaching good. Certainly it should meet with the kindest encouragement from all. Mr. Woodside suggests that money from such a source should be counted *above par*, and we hope the contributions which will be received for this special object will raise it *some hundreds per cent.* Donations may be made for this specific object, and any books in good condition, on historical and scientific subjects, as well as of a more religious character, will be acceptable, and, if forwarded free of expense to the Treasurer of the Board, will be duly transmitted to India. We hope that we will be able very soon to send out a large and valuable collection. How many are there who have volumes they little need or value, which would afford great instruction and pleasure to these Hindoo youths who are thirsting after knowledge? Will not such persons adopt this suggestion?

CHEERING INTELLIGENCE FROM INDIA.

In our last number it was mentioned that communications had been received from the missionaries at Saharanpur, of as late a date as July 12th. We have received no subsequent intelligence, but in another part of this number publish an extract of a letter from Mr. Campbell, of the date already stated. *We would call special attention* to the evidence of increased interest in the all-important truths of the Gospel, which is recorded at the close of the letter. Like that solemn stillness in the atmosphere which sometimes precedes the most copious showers, may this be the precursor of the outpouring of a blessing from on high, which will make the moral wilderness as the fruitful field! May it not be that the LORD, the SPIRIT, may be now about to fructify the seed cast upon the waters, which he has promised we shall find even after many days? Let earnest prayers ascend to heaven that God would thus visit that station, and convert its perishing multitudes to the faith of the Gospel! "*Ask, and ye shall receive.*"



TOPICAL INDEX TO THE BOOK OF PSALMS.

While it has been objected to the use of the Book of Psalms in the Christian Church, that it does not afford the particular kind of sacred songs which the advanced state of the church in gospel-times renders suitable, a careful examination of it will show that it contains something adapted to almost every circumstance in which the Christian community, or the individual believer may be placed. We have frequently thought, that a topical index arranging under appropriate classes the subjects which are presented in this inspired collection, would be of great value, as illustrating its surprising copiousness, and enabling those who use it to make judicious selections from it. For example, how many interesting passages might be classed together as suitable for Missionary Meetings, for Sabbath-schools, for the sick, &c., &c. Such an arrangement, we think, would be very useful, and prove exceedingly acceptable to the churches who use a scripture psalmody.



REPORTS OF DOMESTIC MISSIONARIES.

It is of great importance that the Board of Missions should be kept informed of the movements of those who are employed as Domestic Missionaries, and from the communications they might furnish, much information which would be interesting and valuable to the whole church might be selected for publication. Some of the Domestic Missionaries have as yet sent no reports since they commenced to act in that character, and others have reported irregularly. We trust that it will be felt by all to be a duty which should not be neglected, and that hereafter there will be no remissness. We would add, that these reports are entirely independent of their reports to the Presbyteries under whose direction they may be for the time, and which are not to be hereby superseded.

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